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# The AMERICAN FRIEND

OCTOBER 16, 1958

"Everywhere for all"...

## FIFTH WORLD ORDER STUDY CONFERENCE

Our faith and world revolution constantly challenge us as Christians and as churches to new action in international affairs. Dynamic changes thrust themselves upon us in nuclear developments, space penetration, rapid social shifts, rising nationalism, anticolonialism, the birth of nations and new alliances . . . All the world is involved in accelerated industrialism and rising expectations, yet there are vast discrepancies of economic development with widespread hunger, poverty and disease. Freedom and totalitarianism are set over against each other in idealogical and political struggles. . . . Nations feverishly seek security in awesome military preparations, while combining in regional and international organizations. The United Nations has been put to severe tests revealing both problems and potentialities.

We see a rising popular interest in Christianity and a resurgence of other religions, but we discern as yet only little evidence of increased moral responsibility in human relations, as in international affairs. It is imperative that we now re-examine our Christian responsibility in this changing world in light of the theological and moral aspects of our faith.

We believe that God who is making all things new has something to say in this hour to us, to our churches, to our nation and to the world . . . Now, to consider crucial questions of Christian faith and responsibility in this time of changing world relations, the National Council of the Churches of Christ in the United States of America through its Department of International Affairs, is calling a nationwide study conference in Cleveland, Ohio, November 18-21.

Join me in prayer that God may use this conference as an instrument of His love and grace and peace.

—Eugene Carson Blake, Pres.
National Council of Churches

## The Fullest Opportunity?

We, as Friends and Christians are called to do everything in our power to ensure human rights and fundamental freedoms for everyone on earth. Our first task is to put our own house in order.

Where are we falling short in human rights in our local church and community, in our nation, and in our international relations?

"In prompting respect for and observance of human rights, including the right to live, we promote world peace—with order, justice and brotherhood."

Do we assure every member of the human family, without discrimination, "the fullest opportunity to know and to fulfill God's will?"

## SPIRITUAL PEBBLES

In my travels in the United States and around the world I have picked up a few pebbles and rocks as mementos of the places visited. A piece of petrified rock from the petrified forest in Arizona, a chip from the Parthenon which the Greek government gave me, an ordinary rock from Bethlehem in what is now Jordan, and a tiny fossil from the limestone bed of the creek in New London, Indiana, are among my prized possessions. Sometimes I like to take these pebbles and finger them and think of the places they came from.

In a similar way I have made a small collection of spiritual pebbles which I carry in my mind. They include a few verses of hymns which I love, short poems which I have found helpful, prayers which give me strength and inspiration, and some brief quotations which mean much to me.

It is good to have such pebbles in our minds when we go to meetings. In the quiet we can take them out and finger them, think about them, meditate upon them, pray about them. The richer our collections of spiritual pebbles, the richer our worship will be.

Help us, Our Father, to take time to collect spiritual pebbles and to take time to use them in order that we may be enriched by them and in turn may enrich others.

From Leonard Kenworthy's "Meditations."
New London, Indiana
June, 1958


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# Editorials . . .

## Responsibility of Friends In a Changing World

It has been said that if the message of Jeremiah were to be distilled into one sentence it would be this, "God builds while he destroys." Though we hardly think of God as destroyer, none-the-less we see in history and on every side today much that is being destroyed. Some of this destruction comes from the fury of frightened man. At the same time political and economic systems are being tested and found wanting, collapsing from their own immaturity, their weakness or inherent evil. The seeds of destruction are always within that which is evil.

The words from the book of Hebrews in the New Testament state well the meaning of troubled times in every age, for we witness "the removal of what is shaken—in order that what cannot be shaken may remain." "Therefore," continues the writer in Hebrews "let us be grateful for receiving a kingdom that cannot be shaken." It is our calling to seek that kingdom, to sense its foundations, and in seeking to share with one another as Friends, and with men everywhere.

### "Mind the Root"

There is an all important dimension in every advance—the depth dimension. We need to lift again the advice from early Friends to "mind the root" through which comes the life. There is a subsoil of the spirit beneath our badly eroded life of today and from that depth men must draw their strength. Our most apt figure of speech is not that of "building," as if enduring structures could be erected like stone upon stone, for of these human contrivances we can repeat the words of Jesus, "not one stone shall be left upon another." The more accurate figure of speech is that of soil, seeds, growth. Translated in terms of spirit this suggests the necessity of "new creatures," transformed by the spirit of the living Christ, maturing toward the full stature for which man is designed.

This means that the collective structures of men whether in politics, economics or other aspects of life are but the externals that change from generation to generation while the growing Man comes more and more into his own.

### Finding Our Responsibility

Friends are not called first of all to action, to doing something, but to being something. What we are will always speak more loudly than what we do, but to live within this changing world is not to withdraw from it in a self-saving act—it is instead to accept responsibility, to respond with true concern.

We doubtless are united on the necessity to respond, but how to respond, that is the more puzzling question. How shall the Religious Society of Friends respond? When are we "in character" or "out of character" as Friends in making an impact on the problems of a divided world? We do not claim to be political "experts," yet our faith leads us directly into problems of a political nature. We are not drawn together as economists, but we cannot stand idly by when part of the world is starving and another part is overfed. We cannot presume to answer quickly the cultural-racial problems whether in Little Rock, or London, or Johannesburg, or elsewhere, but our soul cries out against these evidences of man's inhumanity to man, whether between Jew or Gentile, Negro or Caucasian, Moslem and Christian or any others.

First of all we must look to our own hearts and our own ranks. On what basis are we to achieve true fellowship as Friends within a Meeting? Many of us in America have been asking whether we are prepared sincerely to support integration in our schools or elsewhere if we refuse to do so in our Meetings. This means a deep, and at times, agonizing appraisal of our life as we try to accept for ourselves the application of the Christian gospel. One way to be responsible is to start at home.

### Friends in Peacemaking

Another area of our disturbed world concerns war and the threat of war. The head of a large nation has stated that much money is being spent on new weapons only to discover that they are obsolete by the time they come into full production. The greater fact is that weapons are not obsolete because they are old. Weapons are obsolete because they are weapons.

While many local Meetings and Yearly Meetings have in many instances related their faith to political action for disarmament and allied related causes, the Friends World Committee has assumed some responsibility for our working personnel at the United Nations. This is an important function where Friends, fully "in character," may throw something healthful into the blood stream of world affairs. We are not there as "experts" in political maneuvers nor as those who are sure of the best available answers at a given time in every situation, but we can draw upon the deeper resources of our own and those of the representatives of the nations who face very perplexing problems. We are there, we belong there and we must seek to discern more clearly our responsibilities. Our workers in these areas do much to help us understand the true responsibility belonging to us.

Whatever we may do through our United Nations Team, Peace Councils and Committees on National Legislation, we basically face the question, "Have I come into that life and power that takes away the occasion of all war?" Our peace testimony cannot finally be inherited, it must be experienced. Though men have not achieved this high view we should take heart, for God is still writing "Genesis" and his voice persistently calls, "Let there be order!"

—Errol T. Elliott

*(To Be Continued)*

**Water of Life . . . .**

The Middle East is a dry land. To the people who live there water sufficient to grow crops is always the chief concern. Where there is water there is life. Where there is no water there is nothing. Everywhere the boundary between life and death is sharp. In many places it is possible to stand with one foot in the field of an oasis and with the other in desert sands. The Bible writers often speak of the "wilderness" in contrast to "water." "Come to the waters," cried Isaiah and he means the "water of life." To those who live in a dry land no invitation could be more welcome.

Think of a picture which symbolizes the severity and the goodness of a dry land. Near Jerusalem stands a gnarled olive tree on a rocky hillside. The centuries have exposed the rock layers until their structures are open for all to see. There is no ground cover of plants. There is no vegetation except for the ancient tree lifting its branches toward a cloudless sky and pitiless sun. But the brave tree is fruitful. Its roots reach down deep into the crevices of the rock to find moisture.

The desert is cruel and relentless but where there is water man can live. In a land of insufficient rain man's life is built around a spring, a well, or a river. Where there is plenty of moisture thirst does not loom large but in the desert, water is everything, including life itself. The thirst of man must be satisfied before life can be lived.

The inner life of man is meaningless unless his spiritual thirst is satisfied. Without eternal water, life is harsh, cruel, barren. God is the answer to man's eternal thirst. The psalmist says: "As a hart longs for flowing streams, so longs my soul for thee, O God. My soul thirsts for God, for the living God." When one is connected to the deep eternal springs, life can be beautiful and fruitful even in the midst of harsh, cruel and barren conditions.

The concept of God in the Old Testament shows the effects of living on the edge of the desert. He is portrayed as severe yet good. The desert can be hard yet gracious. To live in the desert one must cooperate or die. But the desert responds to those who accept its way. It can blossom as a rose.

This reminds one of what the prophets say about God and those who follow Him. God is stern. His law is unyielding. His judgments are sure. But if one obeys, great joy and peace come. Life becomes beautiful. "Blessed is the man whose delight is in law of the Lord. He is like a tree planted by streams of water."

God's disciplines answer the deep thirsts of the soul. David expresses the universal thirst and how it can be quenched . . . "O God, thou art my God. I seek thee, my soul thirsts for thee; my flesh faints for thee as in a dry and weary land where no water is."

—George A. Scherer

# What Is Good Enough?

**By Margaret Beidler**

> "You faithful people . . . the chosen race . . . God gives you victory and no one can destroy you. We prayed for victory and look what happened in Iraq . . . We raised our hand to heaven and see what happened. They were dragged through the streets like dead dogs . . . "
>
> A Moslem sheikh broadcasting from Damascus to Lebanon over a Nasser-controlled radio.

To one who has lived in the Middle East, recently in Baghdad and many years ago in Palestine before it was split into Jordan and Israel, the events of these past few months are distressing, confusing and somehow full of age-old pains and hatreds.

Almost as far back as one can go through the records there seem to have been struggles to the death between the Egyptians and the Babylonians, with all the little nations or tribes in between being dragged into and almost destroyed in the conflict. Through the centuries the great cultures of both Egypt and Mesopotamia were themselves laid waste. The words of Jeremiah are indeed true: "The broad walls of Babylon shall be utterly broken, and the high gates shall be burned with fire; and the people shall labor in vain, and the folk in the fire, and they shall be weary."

Gradually, after centuries of existing in wretched poverty and desolation, both Egypt and Iraq have begun to rise again. And once again there is a Jewish Land of Israel caught in the middle, along with the weaker Arab nations of Jordan, Syria and Lebanon. It is hard to believe that Iraq will ever happily submit to an Egyptian-controlled Arab world. Unfortunately there seems to be only one subject on which the whole Arab world is united, and this is on their resentment of Israel. Is this union good enough? Can real Arab unity and strength ever be built on a common resentment rather than common aspirations?

These are questions beyond my own limited knowledge and understanding. I wish wistfully that Nasser could rise to the greatness which the hour demands, yet feel helplessly that the qualities which have brought him into power are not of the kind which will give him the supreme wisdom needed. His power is great enough to win him the fiery allegiance of a tremendous portion of the Arab world, but is it good enough to save the Middle East from its bitter conflicts?

* * *

To return to the tragic events in Iraq, I find that what appalls me now almost as much as what actually took place some weeks ago is the speed with which the whole event seems to have shrunk to an incident easily forgotten by the rest of the world. Three men were murdered, a government overthrown, and within days the world was stumbling over itself to accept the murderers as the new rulers. Why? Because the former regime was really corrupt and this was a righteous revolution, because oil interests were at stake, or because we must hastily reorganize our entire policy in the Middle East to keep the Communists from taking over, or because there was simply nothing else to be done? I suppose our reasons were "good enough"; ours was the expedient course under difficult circumstances.

What about young King Faisal and old Prime Minister Nuri Said? These were not evil, vicious men Young Faisal was obviously not yet a strong and powerful king. In Baghdad we tended to feel sorry that this shy young lad had to be burdened with the tiresome official functions of his office. We knew he preferred his fast sports car and his young friends, but he seemed to be conscientious and willing to follow sage guidance. By the standards of the wealthy Arab

potentates he lived quite simply. When we were there his palace grounds were surrounded by the mud huts of the sarifa dwellers who had flocked into Baghdad at the time of the floods.

His summer "palace" in the cool mountains of northern Iraq was a modest home, and he was encouraging the government to build a number of resort hotels nearby, where the more well-to-do could come to escape Baghdad's sweltering heat without going to other countries. Admittedly there was far too great a discrepancy between those well-to-do and the sarifa dwellers at the palace gates, but it seemed that efforts were being made to provide better homes and living conditions for all. Certainly Faisal was not a great king, but neither was he cruel and oppressive. Compared to despots of former times he seemed good enough.

### We Are Suspect

Nuri Said was Iraq's strong man. To him fell the responsibility for controlling the enormous wealth that oil was bringing to Iraq. He ruled that most of this money should go into the development of his impoverished land. He admired the West and hoped by imitating its ways to set up a powerful nation which could take its place with pride in the modern world. Perhaps his vision was limited and nationalistic, and his methods autocratic, but the needs of his country were great and he had undertaken the Herculean task of converting oil revenue into irrigated productive land and into health and education and better opportunity for all.

Nuri Said's plan was a long-term plan, and the people were impatient. It seemed that he was withholding their fabulous wealth from them. The perpetrators of the overthrow of the government were probably convinced that their motives were good and that they were righteously doing away with an evil and corrupt government. Whether these new leaders are "good enough" we have no way of knowing as yet, but their method of coming into power and their political trials of such men as Fadhil Jamali are not reassuring.

What of America and its policies in the Middle East? I am no student of foreign policy, but everyone knew that those policies were muddled and contradictory in a complicated situation. How were we to help develop countries of the Middle East while at the same time supporting the young Israel which they regard as their greatest threat? Always our motives have been suspected. Were we there to give aid or to protect oil interests and to set up a defense against Communism? The days of the colonial empires were too close to be forgotten over there, and our loyalties always seemed to be with the remnants of the old, not with the emerging elements in the newly independent states.

### Conscientious Efforts

Those of us actually working in the foreign economic aid program knew that some of it was badly bungled and wasteful. We were as distressed as the people back home by extravagance, by mismanagement, and by the way many Americans chose to live very much to themselves and according to patterns very much out of line with the social and economic standards of the host countries they had come to help.

We knew all of this, and yet we knew there was some good being accomplished. Many of our technicians were working conscientiously to help these people improve their standards of health and education, to build new and better villages, to raise more and better and more diversified crops, and to learn how to utilize the various resources of their country. If, as some say, this is simply a new technique of war against Communism, when in all history has such a method of warfare been waged for the minds and hearts of men? Perhaps it is reasonable to assume that this new method, which should be used with wisdom, love, and patient understanding, will sometimes be misused and will be viewed with immense suspicion by those long used to being exploited. Foreign aid is good, but far from good enough.

Jeremiah believed in a God of terrible vengeance who doomed Babylon to desolation forever. He could say, "We would have healed Babylon, but she is not healed: forsake her, and let us go everyone into his own country." But we know that Iraq, the land of Babylon, is no more intentionally evil than the rest of us. Its sin, like ours, is that what seems good enough is not enough.

But what now? Modern Iraq is a sick land. It is frantically trying to catch up with the West in material ways, but these alone are not going to bring joy and contentment to its people. Even if our economic aid were fully successful we would not be bringing Iraq what it and America and all the troubled world needs most—an aid to resources greater than any which can be bought with oil or taught by technicians, an aid which makes available to men the power of the Holy Spirit.

> "And they were exceedingly astonished, and said to Him, 'Then who can be saved?' Jesus looked at them and said, 'With men it is impossible, but not with God; for all things are possible with God.' "
>
> Mark 10:26-27

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*Margaret Grant Beidler taught in our Friends Girls School in Ramallah, Palestine in* 1931-2. *In* 1955 *she was with her husband who served as Architectural Advisor with the International Cooperative Administration in Baghdad. He is now a special architectural consultant for the U.S. State Department in Saigon, Vietnam. Margaret Beidler is teaching and serving as Administrative Assistant at Earlham College, Richmond, Indiana.*

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## American Quakerism Explained

On September 20th there was a gathering at Charney, England for the purpose of questioning five American Friends on the organizational structure and current trends of thought of American Friends, and for sharing views on problems of ministry and oversight. The Americans present were Glenn Reece, General Secretary of the Five Years Meeting, Lawrence Miller, General Secretary of Friends General Conference; Edwin Bronner and Mary Hoxie Jones of Philadelphia Yearly Meeting; and Thomas R. Bodine of New England Yearly Meeting. Using a map showing the geographical boundaries of the American Yearly Meetings, these Friends explained the varieties of Quakerism in the States, commented on the efforts at reunion, and discussed religious education in local Meetings.

The gathering, for which the Berks and Oxon Quarterly Meeting Ministry and Extension Committee was responsible, was one of profitable fellowship between English and American Friends. Edward H. Milligan, Clerk of the Committee summarized in this manner: It is as we get to know one another as persons that we reach through to this real unity which does not ignore but seeks to transcend differences. —Lawrence Miller, Jr.

# Efforts To See The General

Excerpts from letters written by Hiram Hilty and Miguel Casado are presented here to picture some of the experiences of the four Friends who, in early September, made an effort toward conciliation in the Cuban situation, where the war between rebel and government forces has reached most alarming proportions.

Thursday, September 11th, found these four Friends converging on a hotel in Havana, a previously-arranged meeting place. They were Heberto M. Sein of Mexico City, Hiram H. Hilty of Guilford College and Pauline and Miguel Casado of Wichita, Kansas. Their hope: to speak personally with President Batista and rebel-leader Fidel Castro.

"By eleven o'clock that first morning we were together sitting in silence. waiting for the leading of the Spirit for the work we were to undertake. We selected Heberto Sein as our leader . . . I believe I have never served in a group more united than we were. Heberto Sein gave of himself unstintingly, and Hiram Hilty was equally as generous.

"It was nearly one o'clock before our meeting broke. As we sat in the dining room waiting to be served, we found it difficult to detect any dissatisfaction among the people who were milling around us. General business conditions were good. And when economic conditions are good or above average, a large segment of the population accepts the "status quo," not bothering to protest.

"We found these men (both Batista and Castro) effectivelv inaccessible. The Presidential Palace is guarded very heavily by helmeted military police at all entrances, having men with sub-machine guns pacing the roof with sandbags to protect them. The main entrance is literally barred by an iron curtain: a heavy sheet metal sliding door which is electrically operated and opens only to palace personnel and persons who have been cleared ahead of time. After three days of constant effort we did manage to get through the "iron curtain"—quite an achievement in itself—only to be searched before we went through another locked iron gate and then to be dealt with courteously but with finality by the secretary to the Prime Minister.

"Heberto had to return to Mexico City in San Juan on Monday morning, so we agreed to prepare an open letter to be delivered to the President and to be released to the press if we failed to get a personal interview. We had been meeting each morning for prayer and meditation and now we asked Heberto to sum up our concern in a letter, which he did very well. (This was published in the last American Friend.) The letter to Batista was delivered in person to the Palace and at least got through the "iron curtain." The letter to Fidel Castro was delivered to the "Diario Las Americas" in Miami where Mr. Viera assured us he would deliver it without delay.

"Altogether we arranged to have 350 letters mimeographed—200 in Spanish, 150 in English. Hiram Hilty and Miguel Casado went out to Candler College to leave copies with old friends and members of the Methodist Church. Nearly forty of them we addressed to the important news papers of Havana; others to the news services and all the Prostestant pastors and to the Hebrew congregation of the city.

"I remind Friends that the letter is not a platitude but expresses the very deep concern that grew out of the experiences and meditations of the team, 'This,' commented one Cuban, 'is what all Protestants in Cuba are praying for day and night.'

"Sunday was devoted to church services with Havana Friends. This is a recently-organized group. Most are Friends who have moved to Havana from Oriente Province. We had a fine time of worship in the home of one of the members. The fifteen of us filled the living room.

"One person expressed approval of our project in the sense that he saw no clear way out of the dilemma and that if it is to be resolved, he said, 'I guess it will have to be the Lord that will do it.'

"We talked freely with a large number of people, many of whom one of us knew personally—to Dr. Herminio Portel Vila (distinguished intellectual and writer) and others in high places. Everywhere we found profound preoccupation and alarm. While not succeeding in the specific mission charged to us, we all felt that it was worthwhile, as we were in some way able to give utterance to our peace testimony.

"Whatever the outcome, we shall cling to the promise that came one morning while we were having our devotions, "Be still and know that I am God." (Psalms 46:10) When we have done our best, we leave the rest with the Lord."

**Standing on a balcony above a busy street in Havana Cuba, are Paco Carbon, Clerk of the Havana Meeting and Nancy Torres, minister of this meeting. Nancy graduated last June from the United Theological Seminary at Matanzas. It was with Havana Friends that the delegation enjoyed fellowship during their brief stay in Cuba.**

## "ALTERNATIVES"

Alternatives afforded conscientious objectors under the draft law are portrayed in a motion picture being produced by the National Service Board for Religious Objectors, cooperating with other interested agencies. In keeping with the purpose of the film, the title "Alternatives" has been chosen. The script has been written by Stanford Sobel, a professional script writer from New York, and it considers all phases of conscientious objector. Arrangements are being made for Don Murray to serve as narrator. Don Murray, who is a motion picture star, spent more than two years in Europe as an alternative service worker with refugees during the Korean War.

Many agencies are contributing financially toward the production of this film, some of them being the Mennonite Central Committee, the Congregational Christian Fellowship for Peace the American Friends Service Committee, the Disciples of Christ, the Brethren Service Commission, the Fellowship of Reconciliation, the Church of God (Anderson, Indiana), the Methodist Board of World Peace, and the Five Years Meeting of Friends.

# A Glimpse at Kenya and the Friends Africa Mission

By Glenn A. Reece

Distance fades and the entire human family becomes one small, compact neighborhood by our modern means of travel. Forty-eight hours' flight from New York City to Nairobi, Kenya, is fully convincing evidence.

Very quickly the traveler becomes shockingly aware of the vast difference in the conditions of life surrounding these next door neighbors of ours.

The beauty of the landscape, the tropical climate, the continuous growing season, the abundance of vegetation, the plentious rainfall (except for the hunger season) and pleasantly moderate temperatures together with the refreshingly cool nights combine to make this a very wonderful country. The favor of God rests bountifully upon this land and people.

Modern developments seem suddenly to cease as the traveler leaves the principle centers and moves into the interior. It is a very retarded land. Illiteracy is very high. Great numbers are poorly housed and clothed. Malnutrition is much in evidence. Lack of telephones, motor cars and good roads make communication for the most part exceedingly difficult. The great majority get about on foot or bicycle.

It has been so easy to grow food and provide simple homes of poles and mud, roofed with grass that strong incentive to progress has been lacking.

### The Great Potential

"Europeans" have introduced modern methods and equipment and have demonstrated what great potential this country holds. The more progressive and educated Africans benefit by this and are deeply grateful.

Some African Quakers are taking the lead in better farming methods, developing crops with greater production and return, producing better hogs and dairy cattle and providing better housing conditions. Greater variety of vegetables and fruits and better methods of storage and food preparation are being introduced. Commonly a fire is built on the floor of the hut between stones and food cooked on these in a pot. Many living conditions are still rather primitive.

This is a brief picture of the situation in which our Friends Africa Mission staff must serve. I was very favorably impressed by the sincerity and earnest seeking on the part of staff persons in their efforts to make worthy and lasting contributions amid very complex and fluid conditions.

### Native Leaders Needed

Nationalism is strong and growing. The policy of the government of Kenya is to work toward self-rule by these people at a fitting time. Even many of the Africans feel they are not as yet ready to assume full responsibility for their country. There is real certainty that they are determined eventually to do so. To seek to divert this purpose would be unwise, indeed.

Here we see a bit of clear guidance for our policy through Friends Africa Mission. We need to seek and train able African leaders in all phases of our work as rapidly as possible. We are very welcome among these friendly people. We must not, however, assume that we will be indefinitely in our present pattern. We must seek to bring spiritual and educational preparation for church leadership into all possible positions, including administration. Even at best this will proceed quite slowly.

The pastors and superintendents of the Yearly Meeting met with Fred Reeve and me in the Reeve's home. At this, their first meeting in the home of a missionary, they were eager and open of mind and heart. They decided, upon our encouragement, to have other such meetings in the future to worship together, share concerns, discuss their needs and strengthen each other in the bonds of Christian fellowship. Thus they will have this added means of becoming more able leaders and increasing the good they can do.

Even though they have been quite limited in their own training, yet as a group they felt strongly that we should prepare our Yearly Meeting leaders for the future through more advanced training. They demonstrated a spirit of genuine dedication and sacrificial spirit in taking this positive position. As I studied the faces and comments of these men in the circle and in our earnest discussion, I was deeply impressed by their Christian love and desire to see Christian life and faith promoted.

### Leadership for Communities

With only one institution in all of Kenya giving college degrees it is evident that way should be found to provide higher education in some of our Quaker colleges for able, dedicated, young Friends of Kenya who feel the call to Christian service in their Yearly Meeting.

It seemed clear to me that we should also strengthen the program at Friends Bible Institute to enroll those with the highest possible training. We would then bring into leadership in East Africa Yearly Meeting persons who are better prepared spiritually and educationally for the great task confronting them.

African teachers going from our training schools should be given the best possible training. They should be prepared to provide wholesome, strong Christian influence in the communities where they serve. Through this course only can we feel justified in maintaining an educational system supported by Friends. It is more clear to me than ever that we must be content with no less than the very highest quality of Christian leadership in our Friends Africa Mission staff in Kenya.

We must not seek leadership at the point of desperate need for it, but rather we must take a long-time view of our needs. Then we must start where leadership is produced—in the local meeting.

Persons should be encouraged, counselled, trained and given the best possible opportunity for such a divine entrustment.

Educational and spiritual preparation must go hand in hand and must be of the very highest quality, if Friends are to do with honor and divine approval that which we have accepted as our Christian responsibility in this land of such great promise.

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Out of a heart made perfect in love there must necessarily flow a life devoted to God. "A good tree cannot bring forth evil fruit."

—Dugan Clark

## North Carolina Friends

"It was a good Yearly Meeting," said most of those attending the 261st annual session of North Carolina Yearly Meeting held at Guilford College, August 4-9th. Certainly one of the highest points of the week was the emphasis on worship in our meeting. Often it is said of us that we "do not know how to worship," and that this is one of the greatest weaknesses in the Quaker movement in North Carolina. In starting to meet this need three worship-study hours were given an important place on the program. With the theme, "Worship in a Friends Meeting," Milton Hadley, who is Secretary of the Board on Peace and Social Concerns of the Five Years Meeting, gave excellent talks on the subject and fine leadership in the discussions.

The Quaker peace testimony was brought before the Yearly Meeting on several occasions. The Yearly Meeting message says, ". . . We are grieved that . . . all too few" Friends make the Quaker peace testimony ". . . central in their lives, or make constructive contributions as peacemakers." To this weakness the Yearly Meeting's Committee on National Legislation and the Committee on Peace and Social Concerns, as well as the Yearly Meeting Message and the Minute of Advice, spoke with accumulated power. The panel discussion by the American Friends Service Committee on Wednesday evening, and a forceful address by Raymond Wilson earlier strongly emphasized the importance of the peace testimony in the Quaker faith.

North Carolina's participation in the cooperative work of the Five Years Meeting is looked upon by a growing number of Friends as of great significance to this Yearly Meeting. This interest of North Carolina Friends was shown in several different sessions of the Yearly Meeting. Pearl Spoon, on leave from a long term of service of missionary work in East Africa, gave vivid pictures of the work there and of the crying need for well trained workers and for greater financial backing. During the past two years local meetings in this Yearly Meeting have been responding to the call of the mission fields in greater measure than in previous years.

For 1958 the Yearly Meeting set a goal of $25,000 for missions and other United Services of the Five Years Meeting. This means that Friends in local meetings should raise by special contributions nearly eighteen thousand dollars above the amount set in the Yearly Meeting budget for United Services. The Yearly Meeting set the same goal for the calendar year 1959. Sumner Mills, Clerk of the Five Years Meeting, gave a short but clear description of the outreach of the Five Years Meeting to different parts of the world, showing its importance in the Christian movement of today.

One transaction taking only a few minutes ranks as an outstanding event of Yearly Meeting. This was the recording of two young men as ministers of the Gospel. It was reported that twenty-two other young men are under the care of the Committee on Ministerial Training.

Two addresses on the opening day, one by Charles Hendricks and the other by Seth Hinshaw, challenged Friends to face their responsibilities as members of the Christian church. Glenn Reece, General Secretary of the Five Years Meeting, won the gratitude of the Yearly Meeting by his able leadership in the three Devotional Half Hours and by his message to the United Society of Friends Women and Quaker Men in their joint session on Friday evening.

Actually many parts of the Yearly Meeting were going on simultaneously. There were Primary, Intermediate and Young Friends Yearly Meetings, as well as the Yearly Meeting on Ministry and Counsel. Annual sessions of the U. S.F.W. and Quaker Men of course were held that week.

How many Friends attended? For the opening session nearly six hundred were present, the largest group that memory records. Perhaps the time of the Friday evening dinners marked the peak in attendance, when 125 Young Friends were busy with their programs while their elders participated in their own evening dinner meetings.

Other visiting Friends included Leonard Hall, Secretary of the Committee on Finance and Stewardship of the Five Years Meeting, Velma Reece, Lela Mills, Max and Avis Rees with their three children from Western Yearly Meeting; Ernest Kirk from Great Britain; Calvin Gregory from California, Ruth Ann Horney from Kingston, Tennessee, and Margaret Davis of Indiana Yearly Meeting. A group of Friends in the summer tour of the Friends World Committee included: Lillie Roudabush of Washington D.C.; Frances Warren of Wilmington, Ohio; Howard Williams of Whittier, Iowa; Gilbert Wright of Gainesville, Florida; and Eugenia Sorenson from Palo Alto, California.

Algie I. Newlin

## Baltimore Yearly Meeting

Some 200 Friends met in joint and separate Yearly Meeting sessions representing the two Baltimore Yearly Meetings, Five Years Meeting and General Conference Friends, held for the second time at Western Maryland College, Westminster, in the verdant, rolling Maryland countryside on August 8-13th. Friends were comfortably housed and abundantly fed. The nourishment was due not only to the skilled dietician and her crew but also to the Friendly thought provided by Moses Bailey, who spoke on "Prophecy, Then and Now"; by Jerome D. Frank, speaking on "Psychological Effects of Atomic Testing" by Charles Read, George Scherer, Edna P. Legg, and Elizabeth Haviland discussing "Sharing of the Quaker Faith" through the American Friends Board of Missions and the American Friends Service Committee; by J. Floyd Moore who stressed in speaking on "The Role of Young Friends in Contemporary Quakerism" that a vigorous group of young Friends is vital to the life of every Friends meeting; and by group discussion.

Moses Bailey urged on Friends the courage to be so "entered" or "possessed" by righteousness, so non-conforming, so alive to conscience and ethically aware as to become successors to the prophets who knew that "the greatest tragedy is not to be saints."

Jerome Frank diagnosed our world situation psychologically showing that nations act as individuals do, with apathy or "denial" or "selective inattention" to ugly problems. They are frozen by anxiety into repetition of faulty behavior and blindness of perception; they complicate understanding by the kind of semantic tangle which uses "defence" to mean "deterrent," or "stalemate" to mean "mutual provocation." He based hope on clear-sightedness; on the psycho-therapeutic roles of the neutral and "backword" nations, and of the nuclear physicists; on mutual support founded on individual courage; and on increased

comunication with the Russian people.

Emmet Frazer, in the inspirational half-hours, suggested that what we believe does make a difference in our lives. Leonard Hall, from the Five Years Meeting office in Richmond, spoke twice during these inspirational periods, once beginning with the remark of his small daughter, "God made us a beautiful world, didn't He?" emphasizing the importance of color in the world and in our lives. During another period he contrasted wells with cisterns, using the story of the woman at the well as scripture. With prayer, study and action, living water may spring up continually.

At other times in the joint sessions James Scherer reported on the proposal to establish a new board within the Five Years Meeting known as the Board on Training for Christian Vocations. This board will seek to recruit and train those who can and desire to give major portions of time in leadership of our meetings and churches.

At a meeting of the United Society of Friends Women, George Scherer, Secretary of the American Friends Board of Missions, spoke on his experience while teaching in the Friends schools in Ramallah. He showed many beautiful slides. Leonard Hall spoke again of concerns and activities of the Five Years Meeting, while Sumner Mills brought greetings from Western Yearly Meeting.

One of the joint sessions opened with explanation and demonstration of the work of the Junior Yearly Meeting, for which Doris Brown, Ruth King, Helen Dawson, Lucile White and Margaret Hunger were responsible. The theme was our Quaker peace testimony.

**Marlin and Helen Dawson speak with Moses Bailey at the joint sessions of both Baltimore Yearly Meetings.**

Lela Mills told of the work among the Oklahoma Indians, now having been carried on more than 88 years.

The last session of the Yearly Meeting was a meeting for worship under the leadership of Marlin D. Dawson, Executive Secretary.

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*Correspondence:*

To the Editor:

Why are American Friends not more vocal about our government's self-defeating China Policy?

What has happened to our country's sanity that we permit the question of who shall control a few Chinese islands 7000 miles away to keep us teetering on the brink of a Third World War?

Robert L. Simkin
Margaret T. Simkin
Los Angeles, Calif.

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To the Editor:

The Friends Committee on National Legislation always welcomes criticism. Often they lead to improvements in FCNL policies, or help to clear up misunderstandings about its work.

In the letter from Clifford Haworth, Merrill Root, Kennedy Sinclaire, and Howard Kershner a feeling is expressed that the FCNL disregards usual Friends' tenderness toward differences. Actually the FCNL policies always have been freely decided at annual meetings of its members (at present about 170, mostly official representatives from nineteen Yearly Meetings). Care is taken that all Friends on the Committee have a full opportunity to be heard in person or by mail and these decisions are reached as in other Friends meetings.

All members also receive policy drafts before annual meetings for suggestions and criticisms. Suggestions are sought at Executive Council meetings and when reports are made to Yearly Meetings.

Another feeling apparent is that the FCNL employs coercion. Actually, the FCNL coerces nobody, Friend or non-Friend! The Committee has never claimed to speak for every Friend but only for the Committee. In formal testimony before Congressional Committees, specific disclaimers are included that the Committee does not presume to speak for all Friends. And surely the FCNL coerces no Congressman! Instead, the Committee uses "Friendly persuasion," appealing to Congressmen to consider what position is right in the light of the message of Jesus.

Another apparent difference is whether Friends can have a corporate witness. Based on their religious insights, groups of Friends, from George Fox through William Penn and John Woolman and Elizabeth Fry to the present, have spoken out to governments on such concerns as religious liberty, good government, abolition of slavery, prison reforms, and peace. The FCNL is another in this historic Friends succession.

The FCNL, like these earlier Friends, knows that government is no cure-all. But it recognizes that much evil is done by government (for example, conscription, war, and economic damage to other peoples by high tariffs) and much good is left undone, because Christians remain silent. Committee members would not feel clear if they did not bear Christian witness in these situations.

We hope that many other Friends may be led to enter actively into the spiritual struggle for peace, disarmament, reconciliation, and justice and opportunity for all men.

Samuel R. Levering, Chairman,
FCNL Executive Council
Greensboro, N. C.

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## World Committee's Secretary on Leave from London

Herbert Hadley, General Secretary of the Friends World Committee for Consultation, will return to the U.S. this December for home leave and to travel in other areas of the world. Next January he an Ruthanna Hadley will visit Yearly Meetings in Cuba and Jamaica. after which Herbert Hadley will visit Friends in India, Japan, Southeast Asia, Australia and New Zealand. Returning to the U.S. next summer, he will visit several Yearly Meetings in session here before the family returns to England where he resumes his duties as General Secretary.

Bertram Pickard, appointed as Acting Secretary during Herbert Hadley's absence, is a member of London Yearly Meeting. He and Irene Pickard headed the Friends International Center in Geneva, Switzerland, for many years, and he was instrumental in organizing the Friends World Committee. Many American Friends became acquainted with the Pickards when they lived in the U.S. some years ago.

## *Literature in Review*

**The Yoke of Christ,** by D. Elton Trueblood, Harper & Brothers, $3.00

Come! Read with me, all you who have never believed, all who have doubted, all who need reassurance.

Elton Trueblood's book is a flint to start a spark, a flame, a fire. He has developed sermons on Biblical passages that are important to all who are serious about sharing actively in the Christian undertaking.

Dr. Trueblood writes that if a man wishes to avoid the disturbing effect of paradox the best advice is for him to leave the Christian faith alone. For there appears to be a real conflict within the classic religious heritage. On one hand is the call for comfort, while, on the other is the call for disturbance. What we seek is a life in which both rest and disturbance come, but come in a way which is not contradictory, because both arise from the deep commitment to Christ and his kingdom. In the idea of Christ's yoke we find our fundamental clue which can lead to the practical solution of our problems.

"The Yoke of Christ" is a readable book by a man with an intimate knowledge of his subject. It is not a book that will be read and stored on the shelf, but one you'll be referring to as long as you try to make the Christian gospel a part of your daily life. It will be an excellent book for study groups within the church; it lends itself well to discussion and will mean many things to many men.

—Sue Passino

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**No More War,** by Linus Pauling, Dodd Mead & Company, $3.50

The thesis of this book is that there need not be another great war. But this happy issue depends upon adequate, accurate information reaching people in time. This is the reason for a Noble prize-winning scientist to turn aside from his absorption in research to warn and inform the public of the impending danger.

The greatest danger is from radio-active fallout from bomb testing. Here is a very convincing case for the danger to the present generation in terms of bone cancer and leukemia. He projects an even greater danger to unborn generations.

But damage to the human race in even one day's all-out nuclear war he pictures (with abundant confirming testimony) as capable of destroying all life in the main centers of population in our country and in any country with which we might be at war. Against this fate any civil defense development is completely helpless. The author, therefore, makes a strong appeal, first, for cessation of testing. Next, any further sharing of bomb secrets or materials should be halted at once. Then should follow cessation of manufacture of bombs and recovery of materials now in stockpiles of bombs for peaceful use.

These steps, he feels, are possible now by international agreement. He urges no delay. An accidental explosion might touch off a chain reaction and war, and the danger greatly increases as nuclear weapons are shared widely round the world.

Eleven thousand twenty-one scientists in 49 countries have signed a petition originated by Dr. Pauling, calling for these steps to be taken, including 2875 from the United States and 216 from the U. S.S.R. Asked whether we can trust the Russians, the author argues that the agreements suggested are in the self interest of both the Russians and the West. Under these circumstances agreements have been respected.

He concludes by developing a research project for peace which, complicated though it would be if undertaken with as much care and diligence as is devoted to scientific research, has great promise of results.

Here is a well and convincingly written statement of concern by one of America's leading scientists. It should prove a valuable handbook of information on the dangers of atomic war and war preparation, and Linus Pauling's is a strong new voice for peace.

—Clarence E. Pickett

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### CHIMNEY SWEEPS

Where are the chimney sweeps?
Where are they gone,
The soot-black little boys
Who came at dawn,

To knock upon back doors;
Brooms and sand bags,
Black stockings on their heads,
Their feet in rags?

They came when Autumn winds
Began to blow,
Heralding winter days,
And chilling snow. . . .

The chimney sweeps are gone
To where youth lies. . . .
But I can not forget
The white flash of their eyes!

—Rosa Zagnoni Marinoni.

### AUTUMN PRAYER

I would not wish the maples' leaves
Cease rouging when they're old,
Nor stop the birches' emerald
Transmuting into gold.

I would not have the mountain peak
Shed new-bought ermine crown,
Nor bid the wraith-like blanching hare
Return to summer brown.

I would only ask the river
Freshet on in springtime quest,
Until comes the hoary boatman
Waking silver on his crest.

—Claude Stinneford.

*Claude Stinneford is Professor of Economics at Earlham College, Richmond, Indiana.*

*Rose Z. Marinoni, well-known as a poet, has contributed to many anthologies.*

# Friendly Life — Far and Near

SADA STANLEY, whose home is at Highgate, B.W.I., Jamaica, is in the United States for a cataract operation. Known and beloved by many Friends, she taught, preached and served as matron of the Lyndale Home in Jamaica for many years. She may be addressed now % Dr. N. W. Pinchersmidt, 444 First Ave., Gallipolis, Ohio.

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GEORGE SCHOOL has been selected by the Educational Records Bureau and the Ford Foundation as one of six schools participating in a pilot project to study student values. The survey ran for a week in early October, according to Richard McFeely, principal of George School in Bucks County, Pa. David Mallory of the English Department of Germantown Friends School has been granted a year's leave of absence to conduct the survey.

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PAULINE AND MIGUEL CASADO, Friends of Wichita, Kansas, are taking a nine-month's journey which, besides Cuba, includes stops at Jamaica, Western Europe, Africa, including Friends missions both in Kenya and in Urundi, with a trip to Johannesburg also planned, then to Cairo, Jerusalem, Beirut, Athens, Rome and "home" to Spain, where Miguel Casado was born.

* * *

TO STIMULATE INTEREST in the history and testimonies of our Society and lay the foundation for future leadership the Friends World Committee is sponsoring a visit of 14 boys and girls to Northwest England in the summer of 1959. Seven boys and seven girls who will be either in the 11th or 12th grades the coming school year will be chosen to go. A similar group from the British Isles and the European continent will join with them for a two-week serious study of early Quakerism as it took root in the historic Quaker area of Kendal. A two-week work camp will follow the seminar. William and Lorraine Cleveland of the George School faculty have been selected as the American leaders. Further information may be had from the Friends World Committee, 20 S. 12th Street, Philadelphia, Pa.

* * *

"JERICHO FRIENDS MEETING and its Community" is the title of the booklet giving a brief history of these Friends of Randolph County, Indiana. "Emphasizing the lives and the doings of the folks of the community rather than details of organizational procedures of the Meeting," it was prepared under the direction of the Meeting, with a great amount of careful research done, largely by Willard Heiss, of Indianapolis, a former member of the Jericho Meeting. It's colorful and exceptionally well-done, with an inviting format. It may be purchased from Will Hendrickson, RR 3, Winchester, Indiana, or borrowed from Friends Lending Library, Richmond.

* * *

PEARL SPOON, recently returned from our African mission field, became acquainted with numerous Friends as she visited Yearly Meetings throughout the U. S. this summer. She has recently enrolled for graduate work at Earlham College and the Indiana University Extension Center at Richmond, Indiana. She is taking education courses in the field of Community Development, in connection with William Biddle's program of Community Dynamics.

* * *

WORD FROM David E. and Lila Henley late in August says, "We were well received and felt much at home with Friends of New York Yearly Meeting when they met at Silver Bay. It was impressive to see Friends with two sets of background experience working out their problems together. There seemed, to an outsider, to be a genuine frankness and faithfulness to conviction within Christian love and unity of spirit even at times of deep difference of opinion. . . . Creative difference, in love, would be a great study for someone to undertake.

"I wish all of you might have a day in such a setting as this (Augusta, Maine) . . . the ideal place to try to recover and deepen those things at the heart of Quaker life. It emboldens one to say 'Remember always that this is your first calling, to cultivate the inner life of the Spirit. Do not sacrifice this or postpone it because of administrative urgency but put it first in your hierarchy of administrative duties.'

"Now I see why Rufus M. Jones felt it necessary to his life and work that he spend his summers by the lake and hills at South China, five miles from here."

* * *

JOINING THE EARLHAM College Faculty for the current year are Willard P. Leutze in the Geology Department; Robert R. Brewster, who will teach in the Department of German; and Mary Rose Taylor in Women's Physical Education Department. Willard Leutze is working toward his Ph.D. at Ohio State University and has had experience with the Ground Water Branch of the United States Geological Survey. Robert Brewster, who has been teaching at the University of Richmond, Virginia, holds his doctorate in German from the University of Wisconsin. His wife is Nancy Terrell Brewster, and they have been active members of Baltimore Yearly Meeting. One-year appointments to the English Department have been given to Samuel F. Davidson, teacher for many years at Indiana University; and to Forrest Altman, an Earlham alumnus, who has his Ph.D. from Florida State University. Replacing Hugh Barbour of the Religion Department, who will be on leave of absence for one semester, is Joseph Letson, a Presbyterian minister, presently studying Old Testament at Hebrew Union Seminary in Cincinnati.

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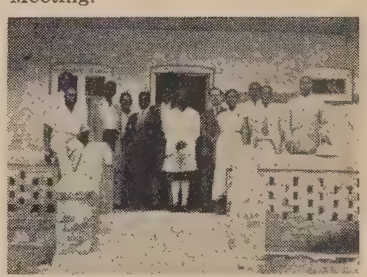
WILLIAM E. BARTON, the Friend who is Gen. Secretary of the British Friends Service Council, is pictured here during his recent visit to Kaimosi in Kenya Colony. Here on the porch of Fred Reeve's home he is receiving a delegation of Friends from East Africa Yearly Meeting.



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CORNERSTONE LAYING ceremonies for the headquarters building of Protestant and Orthodox churches in the U. S. were held Sunday, October 12th. A $20,000,000 Interchurch Center, in New York City on Riverside Drive, will house numerous denominational and interdenominational agencies, including the National Council of Churches and the U. S. office of the World Council. Described as a "symbol of the growing unity and solidarity of Protestant and Orthodox churches in America," it has on its membership roster the Five Years Meeting of Friends. Alexander Purdy and Arnold Vaught were our representatives in the processional which proceded the ceremony.

* * *

BERNIE AND PEARL COOK, ministers for many years in Western Yearly Meeting, observed their fiftieth wedding anni-

versary Sunday, October 12th. Their home is near Noblesville, Indiana.

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MR. AND MRS. J. EDWIN JAY celebrated their sixtieth wedding anniversary at their home in Detroit on September 1st. Edwin Jay was president of Wilmington College in Wilmington, Ohio, from 1915 to 1927. He and his wife lived in Wilmington until he moved to Detroit where for several years he was associated with the Chrysler Corporation. Two weeks after their anniversary the Jays returned to Wilmington for a reception given in their honor by Wilmington College. A major event of the evening was the presentation of an oil portrait of Edwin Jay to the college. The portrait, done by Olindo Ricci of New York, was accepted by Dr. Samuel D. Marble, president of the college.

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W. BRUCE HADLEY, who has for many years served as executive secretary of the St. Paul Council of Churches, will assume the pastorate of the First Congregational Church in Oskaloosa, Iowa, this December. Bruce Hadley, who is a brother of Paul Hadley, minister of the Indianola, Iowa, Meeting and of Jeannette Hadley of the FCNL, formerly served First Friends Meeting of Richmond, Indiana.

* * *

CHARLES AND ETHEL WOOD of New Providence, Iowa, observed their golden wedding anniversary on August 10th. An open house was held in the social room of the New Providence Friends Church. Charles Wood has served in numerous positions in Iowa and other Yearly Meetings, in Honey Creek Quarterly Meeting and New Providence Meeting. Ethel Wood served well and faithfully in the meeting as teacher, and concerned member of Ministry and Oversight, Christian Education and Missionary Committee.

Their children, Cresence Hinshaw, Doris, Denny, Lowell and Leslie, were all present with their families, as more than 150 friends joined in honoring them.

* * *

MINISTERS OF WESTERN, Indiana and Wilmington Yearly Meetings have been meeting informally over the past three years for periods of thoughtful searching and careful analysis of their work and their concerns. One such gathering occurred on October 14th at First Friends Meeting in Richond, Indiana. Under specific consideration were "Reconciliation Without Compromise" and "Personal Visitation Evangelism." All Friends ministers are welcomed to these sessions.

AN ATOMIC ENERGY Commission grant of $6703 has just been received by Wilmington College officials for the establishment of a radioisotope training program on the campus. Terms of the grant enable Wilmington "to acquire items of equipment which are needed to present adequate and meaningful laboratory course work in nuclear teachnology as applied to life sciences."

Dr. Harry H. Johnston, director of research at Wilmington, says that the new training will be incorporated in the science courses now being offered. There will be additional courses in nuclear technology when the science department is housed in the new science hall now being constructed at Wilmington College.

* * *

DELEGATES to the 8th National Assembly of United Church Women in Denver, October 27-30, will hear a symposium of women leaders brought to the U. S. from four major areas of the world. Internationally known leaders will attend the Assembly—among them Rajkumari Amrit Kaur, India, who is being brought here through a grant from the 1958 World Day of Prayer funds allocated to the Division of Foreign Missions, National Council of Church Women. Martha Tubesing and Ruth Stoffregen will represent the national United Society of Friends Women at this assembly.

* * *

HAROLD N. TOLLEFSON, formerly minister at Sabina, O., and now pastor of the Minneapolis, Minnesota Meeting, is one of the authors of the devotional booklet, "Streams of Healing." Compiled by Lester R. Liles, a hospital chaplain in Memphis, Tennessee, these 140 fine meditations have been contributed by Christian leaders over the United States, and are designed to help people find spiritual strength in the face of pain and adversity.

* * *

TO "CHARLES OSBORN, first pioneer of American abolition", a memorial boulder was dedicated recently in Porter County, Indiana, by several historical societies. Charles Osborn, an early Quaker minister, and once a resident of Indiana has been called "the first to proclaim the doctrine of immediate and unconditional emancipation." Born in Guilford County, N. C. in 1775, his efforts as an abolitionist and minister were inseparably bound. He preached and organized anti-slavery societies in North Carolina, Virginia, Tennessee, Kentucky, Indiana, Michigan, Ohio, New York and Canada. He considered slavery a moral issue rather than a political one. He was disowned by Friends in 1842 because of his uncompromising refusal to withdraw from anti-slavery activities. Then he and seven others formed the group known as the "Society of Anti-Slavery Friends." He died in 1850, eleven years before the nation was to be torn by Civil War, still championing the birthright of all men, "the enjoyment of liberty without any condition."

* * *

THE MISSOURI VALLEY Conference of Friends met at Park College, Parkville, Missouri, August 30-Sept. 1st. Reports of the Friends General Conference were heard, and consideration was given to the "state of the society" in the following communities: Des Moines Valley; Manhattan, Kansas; Iowa City; Lincoln, Nebraska; Oread Meeting, Lawrence, Kansas; and Penn Valley Meeting, Kansas City, Missouri. Three workshops were held: "The First Day School," led by Caroline Peterson; "The Independent Meeting," led by Edgar Palmer; and "Next Steps for the Missouri Valley Conference," led by Cecil Hinshaw. Joseph Karsner of Philadelphia made a report on the work of the Friends World Committee. A request that the possibility of affiliation with a larger established body of Friends be put on the agenda for next year met with approval.

* * *

OHIO YEARLY MEETING of Friends, Conservative, was held at Stillwater Meetinghouse near Barnesville, Ohio 8th month, 30th to 9th month, 3rd.

Among messages received was an encouraging one from their own young Friends, many of whom attended Yearly

## COMING EVENTS

**October 27-29** — First Fall Young Friends Political Education Seminars at the United Nations.

**October 27-30** — National Assembly of United Church Women, Denver, Colo.

**November 6-8** — Executive Council, Five Years Meeting, Oskaloosa, Iowa.

**November 10-12**—United Society of Friends Women Seminar at the United Nations.

**November 18-21**—World Order Study Conference, Cleveland, Ohio.

**November 20-23** — First General Reunion of Mexican Friends, Ciudad, Victoria.

**November 24-26**—Second Fall Young Friends Political Education Seminar at the United Nations.

**December 2-4**—Meeting of Superintendents and Secretaries of Yearly Meetings, Quaker Hill, Richmond, Indiana.

*The Coming Events Calendar lists events in which Five Years Meeting members are involved, plus other events as requested.*

Meeting. Speakers included E. Raymond Wilson of the Friends Committee on National Legislation; Robert Eddy, Peace Secretary from the American Friends Service Committee Dayton office; and Robert Starbuck reporting on the Race Relations Conference held at Westtown, Pa., recently.

A letter was sent to President Eisenhower concerning nuclear testing, disarmament, and our nation's increasing militarism. The Peace Committee told of plans for a conference for youth of or near draft age next year, to further understanding of Friends' peace testimony. Throughout the sessions emphasis was placed on "praying for Divine guidance in every phase of our lives so that He may use us to help bring about peace on earth."

* * *

THE LAKE ERIE ASSOCIATION of Friends Meetings held its 19th conference August 22-24, at Friends Boarding School, near Barnesville, Ohio. J. Floyd Moore, professor in the Religion Department of Guilford College, spoke on "A Spiritual Ministry for Our Times," emphasizing the need for a life of prayer and worship, and for the practice of the personal ministry of love. Four discussion groups considered the following aspects of this theme: ministry and the meeting for worship; the ministry of Friends to each other; spiritual outreach to non-Friends; and ministry to children. Formation of a Continuing Committee for Greater Unity among Friends, with representatives from three Yearly Meetings and the Lake Erie Association, was approved. Included in the proposal are Wilmington (Five Years Meeting), Indiana (Friends General Conference), and Ohio (Conservative) Yearly Meetings.

Undoubtedly there was "soul searching" on the part of individuals when told that "the things which seem to divide the Society of Friends are peace and religion," and that "Friends are too complacent, too silent, too unimaginative, and too intellectually lazy" in their response to the needs of the hour."

## *Friendly Fellowship*

**Evanston, Illinois** — Ministry and Counsel recommended that Alton Urnhart be considered favorably as an applicant for the Secretarial position. The meeting approved.

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**Muncie, Indiana** — Alexander Purdy, Dean of Hartford Theological Seminary, will be the first speaker in the new Friends Memorial Lecture Series, planned by the Muncie Meeting, when he speaks on March 15, 1959. Douglas Steere of Haverford College will be the guest lecturer in 1960.

* * *

**Brooklyn, New York** — New York — Westbury Quarterly Meeting will be held October 25th in the Friends Meeting House, 137-16 Northern Boulevard, near Main Street, Flushing, N. Y. The Meeting for Ministry and Counsel will meet at 10 a. m., with the Meeting for Worship and business being held at 10:30. Howard and Anna Brinton will speak further on the same topic of the two past Quarterly Meetings, "The Holy Spirit and the Meeting for Worship." Friends are invited to bring their own box luncheon.

* * *

**Hartford, Connecticut** — The system of teaching by "quarters" in the First Day School has proved very satisfactory to this meeting. This plan whereby a person teaches for three months and then has opportunity to attend Meeting the remaining months of the school year, has involved the majority of families in their Cooperative First Day School. This way each class has three different teachers within a year, though some teachers continue for more than their four-month responsibility. "In general the inescapable truth is that every family needs to participate, whenever they possibly can, as long as they have a child in the school."

* * *

**Whittier, California**—Newest organized group within First Friends Meeting is the young married couples group known as the "Seekers." They're starting a series on the famous Dead Sea Scrolls. Moderator for these sessions will be Marvin Gilbert, who has done extensive research on the scrolls.

* * *

**Richmond, Indiana** — A public meeting was held Sunday evening, October 5th, honoring Starr Daily, noted writer and Christian messenger, by members of First Friends Meeting. A number of First Friends members shared in an overnight Retreat at Quaker Hill that week-end, in which Starr Daily was the leader.

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**High Point, N. C.** — Homecoming was celebrated October 18 and 19th, by High Point Friends Meeting, for which Elizabeth Gray Vining, author of "Windows for the Crown Prince" and the recently-released "Friend of Life," was invited to give the second Quaker Lecture.

On Saturday at 7:30 a program of sacred organ music was given by Evelyn Blair, accompanied by several vocal numbers. Then followed an informal reception for Elizabeth Vining and her sister, Violet Gray. Following Church School classes, Elizabeth Vining brought the message at the 11 o'clock Meeting for Worship.

* * *

**Garden Grove, California** — Alamitos Friends report some fifteen persons registered for the classes on "What We Believe and Why" held in the pastor's study on Sunday evenings. Nursery care is provided. The following subjects are being covered: "The Historical Background of the Society of Friends," "The Particular Testimony of Friends with regard to Baptism and Communion," "The Organizational Life and Work of the Church," and "The Particular Task of Alamitos Friends in Garden Grove." A suggested bibliography of books in the church library was given each participant.

* * *

**Springfield, N. C.** — About 130 of Springfield's fathers, sons and guests enjoyed a delicious turkey banquet and old-fashioned spelling "bee" recently at their Father and Son Banquet, sponsored by the Quaker Men of the Meeting. The banquet was served by the Dora Richardson Class and by several young Friends under the direction of Sarah R. Haworth. "Professor" Stanfield entered in top hat, tails and bright red vest to officiate at the spelling bee. Judge "Honest" Hershel Hill, pastor of Oak Hill Meeting, presided over the dictionary. Winners were Clarence Mattocks (the younger) among the younger sons; David Stanfield and Chester Haworth Sr., being the last son and dad standing in the "main event."

* * *


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## BIRTHS

**Burnham**—To William and Carolyn Burnham, on August 21, at Portland, Maine, a son, William Skinner Jr.

**Chamness**—To Robert and Ruthanna Gurtner Chamness of Wabash, Indiana, on August 26, 1958, a son, David Andrew.

**Council**—To William J. and Elizabeth J. Council, of Bethel Meeting, Franklin, Virginia, on August 16, 1958, a son, Robert Allen.

## MARRIAGES

**Clopton-Auld** — Ina Elizabeth Auld, daughter of Lawrence W. and Dorothy P. Auld, in Cedar Falls, Iowa, on September 7, 1958. The bride and her family are members of the Coal Creek Meeting, Iowa Yr. Mtg. Conservative.

**Lambert-Hollingsworth** — Nancy Ann Hollingsworth of New London Friends Meeting to Jerry Lambert, on August 31, at New London. Francis Brown officiated.

## DEATHS

**Barrington** — Herbert D. Barrington, son of George and Sarah Abbott Barrington died September 9, 1958, in Wichita, Kansas, aged 87 years. A birthright Friend he was born February 9, 1871, in Westbranch, Iowa, but spent his boyhood on a farm near Barclay, Kansas. On May 26, 1896, he was married to Myrta L. Butler, and to them were born six children. Employed as an engineer at the State Teachers College, they moved to Emporia, Kansas, where they were active in that Friends Meeting. In 1914 they came to Wichita, where he worked as custodian of Friends University until his retirement, after which he worked at the Kansas State Bank. He was a faithful, dependable member of University Friends Church with deep concerns in its activities. He was preceded in death by his wife and a son Aubert, who died in infancy. Survivors include a daughter, Helen Whiteley of Wichita; four sons, Percival, Lester, and Willard of Wichita and Marden of Hiawatha, Kansas; two sisters, Mrs. Eva Undenstock, Reading, Kans., and Mrs. Mary Morray, Topeka, Kansas; four grandchildren and five great-grandchildren. Funeral services and burial were in Wichita, Robert E. Cope officiating.

**Kessler** — Eleanor Kessler, on September 21 at her home in New London, Indiana, aged 38. She was born December 27, 1919, in King City, Missouri, and after the death of her father in 1923, she came with her mother and older brother Glenn to New London to make her home. She was a graduate of New London High School and Kokomo Business College. For eighteen years she was an outstanding employee of Johnson Abstract Co., Kokomo, Indiana. She became a member of New London Friends in 1925. Eleanor Kessler was greatly interested in New London Meeting, giving it much of her time and devotion.

## Local Meeting Directory

### ARIZONA

**Phoenix, Arizona**—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

**Tucson, Arizona** — Friends Meeting, 129 N. Warren Ave.; worship. First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

### CALIFORNIA

**Alhambra, California**—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

**Berkeley, California** — Friends Memorial Church, Fulton St. at Channing Way. Morning Worship, 11:30 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thorwall; As—Ashberry.)

**Citrus Heights, California** — Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45. Worship 11 and 7:30, C.E. 6:30. Prayer Mtg. Wed. 7:30. Glen and Mildred Rinard, Pastors. Phone PArkview 5-2634.

**Long Beach, California**—First Friends Church. Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Homer Vail, 620 E. 9th St., Interim Minister.

**Los Angeles, California**—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Roy Knight, Minister, Richmond 70716.

**Pasadena, California** — First Friends Church: 2540 E. Orange Grove Avenue, 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

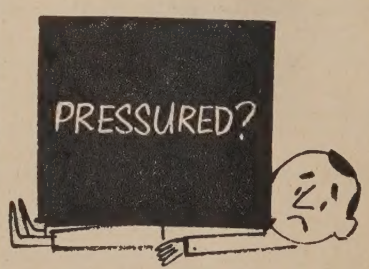
**Whittier, California** — East Whittier Friends Church. 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 7:00 Charles S. Ball, Minister, 15921 E. Russell St. Phone OWen 1-3124.

**Whittier, California** — First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Young people's groups 7:00 P.M. Office address, 310 E. Philadelphia St., W. Marvin Gilbert, Clerk; Harold Walker, Minister. Phone 43-467.

**Yorba Linda** — 4842 Main St., S. S. 9:30; Worship 11:00 a.m. and 7:00 p.m. Prayer meetings Wed. 7:00 p.m. Pastor Paul Shugart. Phone LAkeview 8-7047.

### CANADA

**Montreal Quebec.** — Meeting for Worship every first day. 11:00 a.m. at the Y.W.C.A. 1355 Dorchester Street West.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**Toronto, Ontario**—Meeting for Worship every first day, 11:00 a.m., 60 Lowther Ave. (North from cor., Bloor and Bedford. First Day School same. Friends welcome at all times; for overnight, write in advance.

### COLORADO

**Denver, Colorado**—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m., and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

**Denver, Colorado** — Friends Meeting (Five Years Meeting) Sunday 10 a.m., Meeting for Worship and Study. Katherine Honold, Clerk, 4720 West 35th Ave., Ava C. Maris, Correspondent, 4128 Grove St.

### CONNECTICUT

**Hartford, Connecticut**—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

### FLORIDA

**Daytona Beach, Florida**—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk, Chas. T. Moon, Church address.

**Gainesville, Florida**—Meeting for worship (unprogrammed), First-day, 11 a.m., 116 Florida Union.

**Jacksonville, Florida** — Meeting for worship and First-day school at 10 a.m. Y.W.C.A. Board Room. Phone EVergreen 9-4345.

**Lake Worth, Florida** — Palm Beach Friends Meeting. Meeting for Worship, 10:30 a.m.; 6 South Lakeside Drive, Lake Worth.

**Orlando — Winter Park, Florida** — Worship, 11 a.m. in the Meeting House at 316 East Marks St., Orlando; telephone MI 7-3025.

**St. Petersburg, Florida**—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

### ILLINOIS

**Chicago, Illinois** — Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block East of Ridge Blvd., Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.

**Chicago, Illinois** — Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.) Take bus to 108th and Western; Phone Hilltop-58949. Bible School 9:45; Worship 11:00. Lorton Heusel, Minister 10729 S. Maplewood Ave. Phone CEdarcrest 3-2715. Fellowship Dinner, Second Sunday, October thru April.

**Chicago, Illinois**—The 57th Street Meeting of all Friends, Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (followed 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

**Downers Grove, Illinois** — Downers Grove Monthly Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Coonley School, 1400 Maple Avenue. First day school 10:30 A.M., joins meeting for fifteen minutes.

### INDIANA

**Anderson, Indiana** — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

**Bloomington, Indiana**—Meeting for Worship and First Day School (kindergarten) at 11:00 a.m. m., Study and Discussion, 10:00 a.m., in the Indiana School of Religion Building. Union and Seventh Streets. Hazel Smith, Clerk, 1600 East Hillside Drive. Phone 9688.

**Carthage**—Friends Church. South Main St. Bible School 9:30 a.m.; Morning Worship 10:30 a. m.; Robert A. Shockney, Minister.

**Carmel**—Friends Church, Corner of Third St., and Rangeline Road; Meetings for Worship, 8:30 and 10:30 a.m. Bible School, 9:30 a.m. Youth Meetings, 5:00 and 7:30 p.m. Midweek Meeting, Wednesday, 7:30 p.m. Keith H. Kirk, Minister, Phone VIctor 6-2066.

**Evansville, Indiana** — Unprogrammed meeting for worship. First-days, 10:45 a.m. YMCA, 205 N. W. 5th. Call Herbert Goldhor, H. A. 5-5171, after 6:00 p.m. G. R. 6-7776. All Friends welcome.

**Indianapolis**—Irvington Friends Meeting, 23 S. Ritter Avenue. Meeting for Worship and Church School, 10:30 to 11:30 a.m. Francis O. Reisinger, Minister. For information call: Me. 2-7724.

**Indianapolis, Indiana—First Friends Meeting**, 3030 East Kessler Boulevard. 9:30 Sunday School, 10:45 Meeting for Worship. Errol Elliott, Minister, Ruth Day, Minister of Christian Education. Phone, Clifford 5-2485.

**Indianapolis, Indiana**—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Allen Reynolds, Minister.

**Knightstown**—Friends Meeting, East Brown St. Bible School 9:30 a.m. Worship Service 10:30 a.m. Byron Leaser, Minister.

**Kokomo, Indiana**—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

**Lafayette**—Farmers Institute Friends (10 mi. S.W. of Lafayette); Sunday School—9:30 a.m.; Worship Service—10:30 a.m. Keith Kendall, pastor, 220 Pierce St., Ph. 3-4121.

**South Marion Friends** at 38th and Harmon Streets. Bible School 9:30 a.m. Morning Worship 10:30. Evangelistic Services 7:30 p.m. Prayer Meeting, Thursday 7:30 p.m. Isaac Phillips, Pastor.

**Mooresville, Indiana** — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30. Mid-week Meeting, Thursday 7:30 p.m. Mark Shugart, Pastor. Phone 194.

**Muncie, Indiana**—Friends Memorial Meeting, Adams and Cherry Streets, Sunday School 9:30 a.m. Morning Worship, 10:45 a.m. Richard Newby, Minister, 2403 Ethel Ave. Phones: ATlas 2-5674 (home), ATlas 8-5680 (church).

**New Salem, Greentown**, R. R. 1, Phone Market 8-3324. It is located two miles south west of Greentown.

**Plainfield**—Friends Meeting, East Main Street on U.S. 40, 12 miles west of Indianapolis. Two Meetings for Worship, 8:30 a.m. and 10:30 a.m. Church School, 9:30 a.m. Ruth Milhous, Clerk. 507 E. Main; D. Aldean Pitts, Minister, 432 E. Main; Office Phone, TErrace 9-6490.

**Richmond**—First Friends Meeting, E. Main and 15th Streets. Church School 9:15. Morning Worship 8:30 and 10:30. David Castle, Minister; Marie Ferguson, Minister of Education.

**Richmond**—West Richmond Friends Meeting, 7th and West Main, Sunday School and Forum 9:15 a.m.; Meeting for Worship 10:30 a.m. R. Furnas Trueblood, Minister.

**Spiceland**—Meetinghouse on W. Main St., 2 m. north of U.S. 40 on state rd. 3. S.S. 9:30 Worship 10:30 Earl P. Prignitz, pastor.

### IOWA

**Coon Rapids, Iowa**—Pleasant Ridge Friends, 6 miles north. Sunday School 10:00 a.m. Worship 11:00 a.m. and 7:30 p.m. Christian Endeavor 7:00 p.m. Prayer Meeting Wednesday 7:30 p.m. Albert and Athena Spangler, Pastors.

**Des Moines, Iowa**—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister Phone AM 26221.

**Des Moines, Iowa**—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 2920 30th Street. South Entrance. Visitors telephone AMherst 6-3221.

**West Branch**—Hoover's birthplace; 10 miles east of Iowa City. Church School 9:30 a.m.; Worship 10:30 a.m. Clifford Wolfe, minister.

### KANSAS

**Wichita, Kansas** — University Friends Church, University Avenue at Glenn, Bible School, 9:45 a.m., Meeting for Worship, 11:00 a.m. and 7:00 p.m. Junior Hi-C.E., 5:00 p.m. High School College Fellowship, 6:00 p.m. Prayer Meeting, 7:00 p.m. each Wednesday. Ministers, Robert E. Cope, Norman Hüff and Lela Gordon. Office phone, AM 2-3373.

### KENTUCKY

**Louisville, Kentucky** — Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street — Phone TWinbrook 5-7110.

### MAINE

**Portland**—83 Oak St. Sunday Meeting for Worship and Bible School at 10:30 a.m.

### MARYLAND

**Adelphi**—Near Wash., D.C. and Univ. of Md. Clerk, R. L. Broadbent, JU 9-9447.

**Sandy Spring**—Friends Meeting, 13 miles north of Washington, D.C.

### MASSACHUSETTS

**Cambridge, Massachusetts**—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 a.m. Telephone TR-6-6883.

**Lawrence, Massachusetts** — Friends Meeting, 45 Avon Street. First Day Bible School 10:00 a.m., Meeting for Worship 11:00 a.m., Monthly Meeting every first Wednesday at 7:30 p.m. James Toothaker, Minister, 17 Westford Street, Saugus, Mass. Tel: Saugus 8-2023 W.

**New Bedford, Massachusetts** — Spring Street Friends Meeting. Morning worship at 11 a.m.; Rev. Hinson V. Howlett, 5 Norcross St., So. Dartmouth—WY -7639.

### MICHIGAN

**Detroit, Michigan**—First Friends, 9640 Sorrento S. S. 10:15. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

**Detroit, Michigan**—Detroit Friends Meeting unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA. Woodward at Winona. Visitors telephone Townsend 5-4036.

**Kalamazoo** — Unprogrammed Meeting for Worship 10:00 a.m. Discussion 11:00 a.m. Sunday School 10-12. Meeting House 508 Denner. Visitors call FI 9-1754.

**Traverse City, Michigan** — Traverse City Friends Church, corner of Fifth and Oak Streets. Ellsworth Runyon, Minister.

### MINNESOTA

**Minneapolis, Minnesota**—Friends Meeting, 44th Street and York Avenue South, Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Harold N. Tollefson, Minister, 4421 Abbot Ave., So. Phones WA 6-9675 (Res.) WA 6-6159 (Ch.).

### MISSOURI

**Kansas City, Missouri**—Penn Valley Meeting of Friends each Sunday 10:30 a.m. and 7:30 p.m. at 306 W. 39th. Vsiting Friends welcome. Call Ha 1-8328.

**St. Louis, Missouri** — Unprogrammed, 2539 Rockford Road, Rockhill, Missouri (suburban St. Louis). First-day meeting, 10:30 a.m. Monthly Meeting for business, second First-day following pot luck at noon. Clerk, Albert Ley, Wydown 3-6418.

### NEW JERSEY

**Montclair**—289 Park Street, First-day school 10:30 a.m., Meeting for Worship 11 a.m. (July-August 10 a.m.). Visitors welcome.

### NEW YORK

**Albany, New York**—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany 3-62-42.

**Gasport** — Friends Meeting. 10:00 Sunday School, 11:00 Morning Worship.

**NEW YORK CITY**—Meetings for worship First days 11 a.m. (Riverside 3:30). Telephone GRamercy 3-8018 about First Day Schools, monthly meetings, suppers, etc.

**Manhattan:** at 221 East 15th St.; and at Riverside Drive & 122nd St., 3:30 p.m.

**Brooklyn:** at 110 Schermerhorn Ave., and at corner Lafayette & Washington Ave.

**Flushing:** at 137-16 Northern Blvd.

**Riverhead, Long Island, New York** — Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverside, New York, Clerk, Edwin Prellwitz, Peconic 4-6155.

**Scarsdale, New York** — United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road, Clerk; Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

### NORTH CAROLINA

**Farmer**—Science Hill Friends Meeting. Bible School 10 a.m. Meeting for Worship 11 a.m. Midweek Meeting Wednesday, 7:30 p.m. Joseph E. Moorfield, Minister.

**Greensboro, North Carolina**—First Friends Meeting, 2100 Friendly Road; Bible School 9:45; Morning Worship 11:00; Wednesday evening worship 7:30; Robert M. Jones, Minister.

**Greensboro, N. C.**—Spring Garden Friends Meeting, 1608 Spring Garden St. Bible School 9:45; Meeting for Worship 11:00 and 7:30 Midweek Meeting Wed. 7:30. Leslie N. Winslow, Minister.

**High Point**—Springfield Friends Meeting, 555 Springfield Road; Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F. 6:30; Mid-week Meeting, Wednesday, 7:30; Byron A. Haworth, clerk, phone 6-8522; David O. Stanfield, minister, phone 8-8198.

**High Point, North Carolina**—Friends Meeting, 800 Quaker Lane. P. O. Box 5166. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

**Mount Airy**—Friends Meeting, South Main at Wilson: Bible School 9:45; meeting for worship 11:00; F.Y.F. 6:00; Midweek Meeting 7:30 Wednesday evening. Howard B. Yow, minister.

### OHIO

**Cincinnati**—Friends Meeting: 2910 Eden Ave. (near University Ave., four blocks east of Vine St.) First-day School 9:45 a.m.; Meeting for Worship, 11:00 a.m. Pastoral Minister: Don Stanley, "Eldonhill," 876 Lafayette Ave. Phones: MU 1-6528 (res.) or UN 1-0739 (office). Clerk, Ruth G. Tuttle, 903 Ellison Ave., Phone: EA 1-2619.

**Columbus, Ohio** — Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a.m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

**Toledo, Ohio** — Unprogrammed meeting for worship. First-day, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

**West Milton, Ohio** — Friends Meeting, Bible School, 9:30 a.m.—Worship, 10:30 a.m. No. Main at North St., Valentine Krumm, Pastor.

### OREGON

**Newberg, Oregon**—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting. Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

**Portland, Oregon**—First Friends Church, S. E. 36th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting Wed., 7:30 p.m. Foster or Hawthorne Bus. to S. E. 35th Place. Gerald W. Dillon, Minister, Phone BElmont 4-3107.

### PENNSYLVANIA

**Pittsburgh, Pennsylvania**—Meeting for Worship 10:30 a.m. 1353 Shady Avenue.

### TENNESSEE

**Memphis, Tennessee** — Unprogrammed meeting for worship at 9:30 a.m. Secretary, Esther McCandles, 234 Jones JA 5-5705.

### TEXAS

**Dallas, Texas**—Meeting for worship Sunday 10:30 a.m., 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M. U., phone LA 8-9810.

### VIRGINIA

**Richmond, Virginia** — Friends Meeting, 4500 Kensington Ave., Worship 11 a.m. Bible School at 10 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

### WASHINGTON

**Seattle, Washington**—University Friends meeting, 3959 15th Ave., N. E. Phone Melrose 9963. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

### WASHINGTON, D. C.

**Washington, District of Columbia** — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship. First-days at 11 a.m. First-day School at 10:30.

### HAWAII

**Honolulu, Hawaii**—Friends Meeting House 2426 Oahu Avenue, Honolulu. Telephone 999447. Meetings for Worship Sundays, 10:15 a.m. Children's Meeting 10:15 a.m., joins meeting for fifteen minutes. Monthly Meeting every 2nd Thursday at 7:00 p.m. Clerk: Christopher Nicholson.

### PUERTO RICO

**San Juan, Puerto Rico**—Meeting for Worship second and last Sunday 11 a.m. at Evangelical Seminary in Rio Piedras. Visitors call 6-0560.


## STOP

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American

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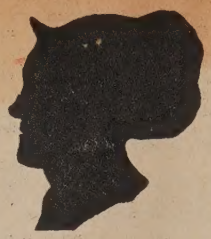

### Where Generations Worshipped

Sandwich has the distinction of being the first town in America to establish a Monthly Meeting of Friends, which was set up in 1658. There is no record of when and where the first meetinghouse was built, except that there was a Men's Meeting in the Friends Meetinghouse 7-13-1672. The present Meetinghouse was built in 1810 on the site of the previous building for $2000.

These walls here have re-echoed with words from gifted tongues speaking as the Inner Light directed. There were Eli and Sybil Jones, those pioneers in foreign mission work; Rachel Howland of blessed memory, equally at home driving a matched pair from her summer home or preaching with grace of manner and exquisite charm of voice the gospel of her Master; William Witherals of Canada; David Updegraff of Ohio who adored a fine horse that could step. Each had a language and gesture which still lingers in the memory. Elizabeth Comstock, a noted and earnest minister from England, Catherine Talbot, with refinement of voice and presence, preached here. Isaac Gifford and his wife Phoebe, members of this quarterly meeting, possessed the germ of determination and longevity, as Phoebe preached an able sermon at Newport in her 90th year. Gertrude Cartland, a cousin of the poet Whittier, who when she removed her plain bonnet and rose to preach, represented the poetry of motion.

In 1675 Friends were invited by the treasurer of the town to substitute something for an oath. Out of that grew our present form of affirmation. Many were fined for refusing to take the oath before an alternate was set up. These fines were not paid. The faithful sufferers would undergo imprisonment. Descendants of these pioneers are scattered—the Kirbys and Allens locating in Dartmouth; the Giffords in New Bradford; the Perrys in Rhode Island. The Ewer name is becoming rare. The Hoxies are found in Maine.

Here the Meetinghouse stands, near the highway of the passing throngs, its gray and simple dignity mute monument to the generations who worshipped here. Its interior, more seldom seen, has been a silent and continuing witness to fervent prayers, praises and aspirations, the joys and sorrows of a sincere and earnest people.

Alice H. Macomber

**1958 is the tenth anniversary** of the Universal Declaration of Human Rights. The United Nations, religious and civic groups hope for wide observance of the tenth anniversary of Human Rights Day, December 10, 1958. A pamphlet published by the Church Peace Union, 170 East 64th Street, New York 21, New York, contains suggestions and materials for the observation of the "Bill of Rights for Everyone." Price of the pamphlet, called "In Your Hands," is fifty cents.


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Founded 1893

ALL APPLICANTS for the school year, 1959-60, should file applications by **January 1st.** All applicants are required to take the Secondary School Admission Tests, given in many towns and cities throughout this country and in some centers abroad on **December 13, 1958.**
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Box 351, George School, Bucks County, Pennsylvania

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In order to encourage the attendance of exceptionally fine students at Westtown, fifteen Regional Scholarships are offered to Friends throughout the United States each year.

Regional Scholarships are honor scholarships and carry with them an automatic grant of $100.00 per year. A larger sum according to the need of the applicant, and the ability of the scholarship to meet that need, may be granted in sums up to $600.00 per year and in cases of extreme need, $700.00 or $800.00 per year.

These grants are offered to students who are entering the 10th or 11th grade. To be eligible a student must be a member of the Society of Friends or have one parent who is a Friend. There will probably not be any vacancies in the 11th grade in the fall of 1959.

The grants are awarded on the basis of character, leadership, and scholarship. Once granted, scholarships may be retained until graduation, provided the faculty is satisfied with the standard of work and conduct maintained. Application must be made by the end of the year directly to the school, the deadline being January 1, 1959.

For further information or applications please write:

J. KIRK RUSSELL, *Director of Admissions, Box 500, Westtown School, Westtown, Pa.*